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POSTSCRIPT.

The following incident relative to Professor Sidgwick's own view of his work is told me by Mr. Oscar Browning.

Sidgwick had just completed his "Methods of Ethics." There lay the manuscript, accepted by Messrs. Macmillan. The author looking upon it said to Mr. Browning: "I have long wished and intended to write a work on Ethics. Now it is written. I have adhered to the plan I laid out for myself; its first word was to be 'Ethics,' its last word 'Failure.'"

The word "Failure" disappeared from the second and succeeding editions, but I doubt whether Sidgwick ever acquired a faith in the possibility of a perfectly satisfactory ethical system.

F. H. HAYWARD.

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EDUCATION IN JAPAN.

THIRTY years ago, the Japanese people were practically where the Chinese are to-day; they were immersed in a sea of ignorance. In matters of art and manufacture, they went by a mere routine of practical experience, with no kind of scientific knowledge whatever. In religion and social usages, they were slaves of superstition, being in constant terror of offending the spirits of land, water and fire, of wood and stone. In politics, the narrowest particularism ruled the day, the patriotism and interests of a Japanese being confined within the narrow limits of one of three hundred principalities which split up the empire; a rudimentary sort of national sentiment being only noticeable in the universal hatred of "foreign barbarians." To be sure, there was an educated class—the Samurai—who had the monopoly of political and military privileges, who, numbering perhaps one-fifteenth of the population, were in a way highly cultured, remarkably free from popular superstitions and leading lives characterized by uprightness and devotion to duty. Yet the culture of these men was as one-sided as that of a Chinese mandarin; and in matters of science and the out-

side world they were as ignorant as the most ignorant of their countrymen. That out of this sea of ignorance there arose a new Japan, civilized, free and strong, was due more to the introduction of a modern system of education than to any other one thing.

There were, of course, other potent factors which contributed toward the evolution of modern Japan. Among the more important of these may be mentioned: the overthrow of feudalism, with its accompanying caste privileges; the introduction of a modern code of laws and a judicial system, giving equal protection to all classes and to all legitimate interests of the people; the reform of the administration of the finances and of taxation, as well as the introduction of the modern banking system; and finally, the inauguration of a representative form of government. It is easy to see, however, that all these reforms, wise and far-reaching as they were, would have proved to be but mere paper and ink reforms, if it had not been for the rapid successes of a newly introduced system of education.

The modern system of education in Japan is largely the gift of America. In the middle of the seventies, when the system was first introduced, through the efforts of Count Oki, educational minister in those days, it was chiefly American advisors and men inspired with American ideas about education who shaped the policy of the government. Mr. Kido, one of the three leading statesmen of the Restoration epoch, who, as member of the famous Japanese Embassy of 1872-1873, paid special attention to educational matters, seems to have been deeply impressed by the state of things he saw in the United States. Again, it was Mr. Arinori Mori, at one time a student in the United States and afterwards the Japanese Minister at Washington, who in those early days did much to inspire and shape, though indirectly, the educational policy of the government, and when he was finally appointed in 1885 chief of the educational department, after his mind had been further enriched by a thorough study of educational matters in England and the continent of Europe, he entirely reorganized the system then in existence and gave it a new life and energy.

The educational system as it now exists is essentially similar

to the system in vogue in America and Europe. It begins with the common school course, comprising a primary department covering four years, to which children at the age of six are admitted, and a secondary or higher grade covering another four years. Above this there is the middle school course of five years for boys and the high school course of four years for girls, to both of which those who have been two years in the higher department of the common school are admitted. Above the middle school stand the higher schools, of which there are six in the country, and which provide three years' preparatory course for the Imperial University, mostly in languages and mathematics, as well as, in the case of some of them, four years special training in medicine, law or engineering, instruction being given in the vernacular. Only the graduates of the middle school are admitted to the higher middle school, through competitive examination. Lastly, at the head of all stand the two Imperial Universities of Tokyo and Kyoto—the former consisting of the colleges of law, medicine, engineering, literature, science and agriculture; the latter of the colleges of science and engineering, medicine, law and literature. There is a provision made for the post-graduate studies, called Dai-gaku—to which only graduates of superior scholarship are eligible. The system as tabulated stands as follows:—

Common School—8 years				
Primary department—4 years	Higher department—4 years	Girls' High School—4 years		
		Normal School—* 4 years	Higher Normal School*—4 years	
		Middle School—5 years	Higher School—3 years	Imperial University—either 3 or 4 years

*The normal school consists of male and female departments and trains teachers for common schools, while the higher normal school trains teachers for normal schools, middle schools and girls' high schools. There are various other schools for special training or liberal education, some

The following are the educational statistics in brief outline for 1898:—

INSTITUTIONS	NUMBER	TEACHING STAFF	STUDENTS AND PUPILS	GRADUATES
Common Schools	26,824 { 2 Government 26,368 Public 454 Private	83,566 { 73,665 males 9,901 females	4,062,418 { 2,582,277 males 1,480,141 females	598,881
Apprentice Schools	24 { 1 Government 17 Public 6 Private	135	1,525	185
Primary Industrial Schools .	113 { 109 Public 4 Private	242	6,975	674
Blind and Dumb Asylums .	7 { 1 Government 1 Public 5 Private	37	291	28
Normal Schools	47 Public	760	10,350	4,916
Higher Normal Schools . .	2 Government	103	731	106
Middle Schools	169 { 1 Government 138 Public 30 Private	2,608	61,632	3,067
Girls High Schools	34 { 1 Government 25 Public 8 Private	406	8,589	962
Higher Schools	6 Government	351	4,664	970
Imperial Universities	2 Government	230	2,560	477
Special Schools	41 { 6 Public 35 Private	600	11,142	1,657
Technical Schools	91 { 6 Government 71 Public 14 Private	927	13,286	2,212
Other schools, outside of the classes above named . . .	1,061 { 17 Public 1,044 Private	2,998	63,178	12,008
Total for 1898	28,421	92,963	4,247,341	626,143
Total for 1897	28,452	87,855	4,168,717	573,796
Total for 1896	28,404	84,014	4,030,973	530,207
Total for 1895	28,228	80,342	3,802,183	488,304
Total for 1894	25,637	69,844	3,622,811	468,299

maintained by the government and others by private corporations, which stand outside of the national system as above sketched, but which form a no inconsiderable factor in the education of the country.

It is encouraging to note that the attendance at common schools is steadily increasing. In 1898 the number of children of school age (six to fourteen years) who were enrolled in the common schools or who had graduated from the primary departments were 4,910,380, while the number of those who either left the primary departments before graduating or who were never enrolled was found to be 2,215,585. The percentage of school attendance during 1898 may be, therefore, put down as 68.91; while the increase may be seen by comparing the figures for 1898, with those for 1897 and 1896, *i. e.*, 66.65 and 64.22, respectively.

I believe it is not far from the truth that, since 1876, there have passed through our common schools some seventeen millions of children, of whom 30 per cent. were girls. It is no wonder, therefore, that among the army recruits who are drafted annually by conscription from all classes of people, the number of illiterates is rapidly decreasing, as may be seen from the following figures.

Statistics for army recruits for 1897 and 1898.

Year	Graduates from middle school	Graduates from higher department of common school	Graduates from primary department of common school	Illiterates	Percentage of illiterates
1897	26	6,913	19,630	6,464	.28
1898	386	8,117	23,772	5,436	.14

A marked increase in the demand for middle school education is another encouraging feature that should be noted. While in 1892 the number of middle schools throughout the country was but 62 and the students attending them 16,189, both the schools and attendance have since increased by leaps and bounds, until in 1897 there were 156 middle schools and 52,442 students in attendance; and the graduates from those schools have increased from 792 in 1892 to 2,458 in 1897. At the same time it was inevitable that the demand for the education of the higher middle school should increase. Of course, not all the middle school graduates wish to enter the higher middle schools. Many of them give up student life altogether.

Many others enter various professional schools, such as business, law, medical, polytechnic, agricultural or normal schools. But an increasingly larger number aspire for university education, and these all ask for admittance into the higher middle schools. One of the most pressing questions with the educational authorities is how to make provision to meet the increased demand for the higher school education. There were six higher schools in 1898 and they could accommodate less than half the number asking for admission. The remedy for this painful state of things seems to lie either in greatly increasing the capacities of the present six schools or in establishing some new ones. The latter seems to be the plan in favor with the educational authorities and the public at large.

But the matter is not so simple as it seems. There is an ulterior question that must be decided before the latter plan is adopted. The question is this: Is the higher school a permanent institution or a temporary one? Now the courses of the higher middle school are strictly preparatory to the University, and are mainly devoted to modern languages and mathematics. It is strongly urged by some that the higher school, as preparatory to the university and as a distinct institution, need not be a permanent thing; that by improving the teaching and the grade of studies in the middle school, and, perhaps, by adding one or two years to that school, the preparatory course in the higher school may be dispensed with, so that the young men may be made to enter the university at once from the middle school. When such a reform is accomplished, these reformers contend, the present higher schools may be gradually turned into universities or colleges, which would be greatly to the advantage of the country, since the present two universities will hardly be sufficient to meet the educational requirement ten years hence. It seems, therefore, pending the decision of this question, a much wiser policy for the government to adopt the plan of increasing the capacities of the existing higher schools instead of establishing new ones.

University education has been confined until three years ago to the Imperial University of Tokyo, but since then the Imperial University of Kyoto has been founded. The two uni-

versities will be found sufficient, provided their capacities are expanded, to meet the requirement of the nation for some years to come. Certain of the political parties have taken up the plan of founding two new universities—one in the northeast and the other in the southwest (Kiu-shu Is.) and considerable pressure is being brought upon the government to adopt this plan. I doubt very much, however, whether the finances of the country will allow the carrying out of any such bold scheme as the one mentioned; for the government is now confronted with the more pressing question of elementary education.

The provisions for common school education are in a very unsatisfactory condition. Not only is the percentage of school attendance not as high as one would wish it to be, but the *personnel* of teachers and the equipment of the schools are far from being satisfactory. If the principle of compulsory education is to be thoroughly carried out, it would be necessary first of all to dispense with the tuition, of which the amount received for 1898 was 4,542,382 *yen*—a no inconsiderable part of the income of the common schools. With the heavy school rates which the municipalities and village communes are now paying, it will be impossible to induce them to pay enough more to make the common school education free. Hence there does not seem to be any other solution but for the central government to increase its annual subsidy to cover that amount. But even more pressing than this is the question of the *personnel* of teachers. Of 79,299 common school teachers of the country only about one-half are properly qualified, the rest being teachers of doubtful qualification whom the schools are compelled to employ. The central government as well as prefectural governments have been giving, for several years past, a most serious attention to this question; but the much-needed teachers are not forthcoming and the prospect is not at all encouraging. There is no question that one essential condition is better pay. The average monthly pay of the properly qualified teacher is ten *yen* (or five dollars) and of the assistant teachers seven *yen*. The principal of the common school gets on an average probably twenty *yen*. Now these sums are miserably inadequate even in Japan where the prices are proverb-

ially low. An ordinary coolie would get as much as the common school teacher, while skilled artisans, such as carpenters or masons would get as much as the principal of a common school. Ten or fifteen years ago when prices were one-half what they are now, the school teachers were tolerably well off. Besides, in those days there were a large number of needy Samurai, to whom these small salaries were no little attraction. But a great change has since come over the country, not only economically, but in the sentiment of the people. Most young men of the Samurai class, who would have contentedly filled the positions of common school teachers, are now rushing into business, where they get salaries double what they would get by teaching, with the possibility of becoming wealthy. It seems, therefore, that in order to make the profession of a common school teacher more attractive, the first necessary condition would be to raise the pay, and that by the only available method of state aid.

In fact a beginning was made in this direction some years ago, by the enactment of a law for increasing the salaries of teachers as reward for meritorious service. According to that law, a teacher who has served in one school five consecutive years gets his salary increased fifteen per cent., one who has served ten years twenty-five per cent., one who has served fifteen years thirty-five per cent.,—the gross amount thus increased being paid from the state treasury. In last year's Diet (1899) it was voted to set apart 10,000,000 *yen* out of the Chinese indemnity, as a permanent fund,—the annual income from which is to be used partly in aid of common schools in general and partly in making loans to the needy communes toward assisting in putting up suitable school houses. But a much larger appropriation from the state treasury will have to be made in order to secure the services of a sufficient number of competent teachers.

Much good will doubtless result, economically and otherwise, from the employment of a larger proportion of women teachers. At present there are about 17,362 women engaged in teaching in the common schools—a little over two-tenths of

the entire number of teachers. There is no reason why the percentage between women and men may not be reversed.

A question of vital importance is the attitude of the government toward private schools. According to statistics there were in 1898, 454 common schools, 6 apprentice schools, 4 manual training schools, 5 blind and deaf asylums, 30 middle schools, 8 girls' high schools, 35 special schools, 14 technical schools and 1044 other schools of various grades, all maintained by private individuals or corporations. Now these schools are rendering a most useful service by filling the gap created through the inadequacy of provisions made by the state and the public. There is no question that some of the more influential of these schools, especially those engaged in the higher education, have hitherto been looked upon with little favor by government authorities. These private institutions refused to take official models and be tied to rules and systems prescribed by the government, but by adopting different methods seemed to claim that they could reach the aim set forth in the official programme more easily and more quickly. It is needless to say that this was not liked by officials addicted to the routine duties of the bureaucratic service. There were other features in these schools which were offensive to officials. Some of them had close connections with Christian churches, others were animated by a freer and more independent spirit than was found in government schools, while still others had political aims antagonistic to the parties in power. In one way and another, therefore, hindrances and impediments were placed in the way of these schools. The history of some of them is a series of struggles against official oppression. Yet a change is coming over the entire situation. On the one hand, it is becoming more and more apparent that it would be beyond the present financial means of the government to make at once a complete and sufficient provision for the educational requirement of the nation. On the other hand, the marked success of these private institutions in giving a much needed liberal education, as well as training in special subjects, such as law, medicine, etc., has come to be recognized even by the government officials. Moreover the democratic tendencies engendered by the

successful working of the Imperial Diet have done much to break down the middle wall of partition between the officialdom and the country at large. The time is, I think, fast approaching when private schools will rank with state or public institutions and be officially protected and encouraged.

In commercial and technical education, the policy of the government—pursued with unflagging zeal for more than ten years—is now being crowned with great success. Much credit is due to Viscount Inouye, the minister of education in 1893-94, for laying the foundations of this most important branch of national education. The numerous schools of this description found all over the country, in increasingly larger number, are yearly sending out trained young men by the hundreds to fill places of responsibility as clerks, managers, mechanics, overseers. It is to these able and ambitious young men that the country must look to successfully accomplish its destined industrial and commercial development in the near future. When it is remembered that within less than a generation artisans and business men constituted a despised class, regarded as even below farmers, and that mathematics and useful arts were regarded as unworthy of the attention of the higher classes, their recent rush into business and industrial pursuits will show how great a revolution has taken place in sentiment and social conditions. In view of these facts, I believe it is not unreasonable to expect that the moral as well as the technical defects of Japanese commercial and industrial methods, now so justly complained of, will come to be remedied before many years are past. And when such a stage is reached Japan will have completed one of the last necessary changes toward her complete transformation into a first-rate modern nation.

The coming into operation of the new, revised treaties with western nations, through which the extra-territorial jurisdiction of foreign judicial courts—a yoke of bondage, however unavoidable, thoroughly rebelled against by the Japanese—has been abolished, is producing a broader and more sympathetic spirit among the people toward things and persons of the outside world, than was the case a number of years back. The effect is seen, for instance, in the importance that is being

given to the teaching of modern languages in the schools. Last year the government opened a school of foreign languages, where eight modern languages are now being taught, including the Chinese and the Korean. Doubtless steps will also be taken toward making the teaching of English in the middle schools more effective, so that the English language—this being the only foreign language taught in the middle schools, except in the case of one or two—will be more and more the prevailing foreign language in the country, contributing through its rich literature and world-knowledge to the enlightenment and enrichment of the life and thought of the people.

The ethical teaching in the schools remains still the most important unsolved problem with the educators of the country. The various methods that have been tried during the past fifteen or more years, such as the use of Confucian classics or the worshipping of the letter of the emperor's rescript on morals, have all proved inadequate to solve the great problem with which the nation is confronted. The greatest difficulty in the way of its solution is probably caused by the presence of two factors which must be taken into consideration. These two factors are the relation of religion to education, and the bearing of the changed social conditions of the country on the kind of ethics to be taught in the schools.

Secular education in its barest form is the system that has been in vogue; but it is a question, which, I believe, is now beginning to engage the serious attention of many of our leading educational thinkers, whether education in order to be secular must necessarily be so completely detached from religion—or anti-religious—as has been the case hitherto. To Viscount Mori is attributed, whether rightly or wrongly I know not, the dictum which has ruled the educational world of Japan for years past, that the minds of pupils must be kept completely blank as far as religious ideas are concerned, until they attain to years of discretion. It is questionable, however, whether young minds can be kept entirely blank and free from religious bias for many years. Weeds grow and fill up gardens if useful plants are not cultivated. The actual result

of this policy seems to be that the gain in the form of freedom from bigotry or superstition is counter-balanced by a lack of ethical ideals and intellectual depth among the educated people. Secularism in education, as emphasized by the Japanese authorities, seems to go hand in hand with shallowness and worldliness. When there is no sense of the eternal that maketh for righteousness, when no great and ennobling ideal pervades the thought, when martial glory and national splendor are all that call forth the ambition of youth in a country, who can expect great results from the teaching given in the schools? I am far from thinking that education in Japan should be given over entirely to Buddhist priests or Christian missionaries, or that endless religious disputations should be brought into the lecture room. I believe in secular education in the sense of its separation from sectarian religious systems or bodies. But secularism does not necessarily imply anti-religion, or hostility toward any one form of religion.

It is a question worthy of careful consideration whether some essential elements common to various religions, perhaps in the form of philosophical teaching, may not be introduced with advantage in connection with ethical instruction in the schools, without prejudicing or favoring, at the same time, any one form of religion. Or another method might be possible. While keeping the schools maintained by the government or public entirely free from the introduction even of such philosophical teachings as those suggested, some liberty of religious teaching outside of school hours might be left to the discretion of private schools, which in other respects would follow the government curriculum and receive all the corresponding privileges. If such a liberal attitude were pursued, these private schools would increase in number and help to introduce a much-needed higher ethical life into the school system.

The other factor to be considered is the changed social conditions of the country. It is needless to urge the importance of the historical method in the ethical training of the young. Not only do the acts and sayings of the heroes of history constitute the most important source of illustrations and reference for the ethical teacher, but the teaching of national history itself may

be turned into a series of ethical lessons, especially in so far as public morals are concerned. It is, however, important to remember that there is a growth in history—in the history of the oriental nations as well as in that of the western—and that the social conditions prevailing *now* are different from those prevailing a century or less than a century ago. No ethical teacher can ignore the fact of such a growth or fail to understand the particular social conditions of his own time, without the risk of failure. It is much to be regretted that the ethical teachers in this country seem to fail to take sufficient note of the time they live in and of the points of difference between this and past times. Some of them at least teach and act as if they were living in the age of feudalism. The time has gone forever when the relation of the lord and retainer formed the supreme factor in a community, so that the one term *loyalty* was sufficient to express the tie that bound the entire social fabric together. The Japanese people are to-day and will continue to be one of the most patriotic of peoples. Never in the past history of the country were the people so devotedly and unanimously loyal to the Imperial house as they are to-day. But, on the other hand, all the multitudinous interests and motives that sway the people of an industrial epoch are asserting themselves here almost as much as in western lands.

There is need of a transformation in the ethical teaching of the country, corresponding to the transformation that is taking place in the social life and ideas. When, therefore, the ethical instruction furnished in the schools is cast in a mould suited only to feudal times, as is so often the case with us, it is not surprising that the effect of such teaching should be meagre. A great work, therefore, awaits the thoughtful teachers of this land: to formulate anew into a system of ethics, fit for the guidance of the young, those truths which have already become the heritage of the nation, and to include also those truths which need special emphasis and insistence, in view of the new order of things which has come to prevail.

It has been possible in this article to give but a very meagre idea of the results of twenty-five years work of education, as well as some of the serious problems that are waiting for solu-

tion. The work founded by Count Oki, reorganized by Viscount Mori, improved by Viscount Inouye, is now calling for some strong hand to bring it into close touch with the new order of things prevailing here as the results of an "industrial revolution." If a statesman like Marquis Saionji should become the minister of education, it may be that many of the crying abuses will be removed and some of the more important of the much-needed reforms will be at last introduced into the national system of education in Japan.

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A PSYCHOLOGICAL TEST OF VIRTUE.

ALTHOUGH many might decry the use of the term "new psychology" at the present day, yet all would perhaps acknowledge that there has been a change of attitude in recent years toward the study itself. It has, in fact, obtained some degree of popular favor, until the epithet "psychological" has become almost a mark of approval, almost a recommendation to the current taste. The doctrines which claim to be psychological have now about them a trace of assurance and superiority which would have been impossible half a century ago.

The confidence which the psychologists have in their method, as well as the deference with which a large body of persons receives their judgment, has even tempted them to carry their researches into fields which have usually been regarded as outside the psychological domain, and to offer solutions of problems there encountered. So we have had Professor James proposing to decide between Theism and the various non-theistic views of the world by a distinctly psychological test, namely, by the different effects the views have upon our active powers,—by the volitional response which each of these conceptions calls forth.* In a like spirit, Professor Dewey offers

*"Reflex Action and Theism," in James' "Will to Believe and Other Essays in Popular Philosophy."